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EDITORIAL

NEWS AND VIEWS

IDEALS TO LIVE BY

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We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

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- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
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- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

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LIMITATIONS OF KNOWLEDGE AND EXPERIENCE

By Howard L. Buck

We are taught to believe that scientific knowledge is forever cumulative. We feel sure that it can, and will, continue to expand at least as long as a human race—now seemingly intent on suicide—or some other reasoning species continues to exist. Man, still so abysmally ignorant, is a conceited animal; in comparison with the sum total of natural phenomena, what he knows is infinitesimal; and most of what he thinks he knows—it just “ain’t so”! The more a man knows, the more he knows he doesn’t know.

Perhaps most of the phenomena of existence will remain forever undiscoverable by Man? It is hard to think of ever reaching an ultimate explanation of anything: in all probability there IS no ultimate? It’s as impossible to hope for a solution to the riddle of the universe or of life as to imagine the end of either time or space. Just as there is no end to the space that lies beyond the eye of our most powerful telescope, so also we can never fathom what lies beneath the vision of the electronic microscope!

SOME EXPERIENCE EXCEEDS KNOWLEDGE

Of some phenomena, our experience exceeds our knowledge. For example, we experience electricity, but no one knows what it is any better than Ben Franklin did. We experience a chair or a telephone receiver; we know how to use them; they are “hard to the touch”, they impress our sense of sight or beat on our ear drums. But still we do not know “what is there” when we touch it or see it. We DO know that “something” is there—but what? Whatever it is, we know that it is mostly “empty space” and not “solid” at all. Philosophers and physicists tell us there can be no sound without an ear to hear, no color where

there is no eye to see and no brain to register. This is true—contingent upon our definitions. But the air-waves exist, even if “sound” doesn’t; a “red” object, even in the dark, does possess a certain attribute (even if it has no “color”) which when light is reflected from the object accounts for an effect on the optic nerve which produces a sensation we call “red”.

SOME KNOWLEDGE EXCEEDS EXPERIENCE

But there are other spheres of existence of which even our limited knowledge far exceeds any possible human experience of them. Consider, for example, the infinity of space, in relation to Man’s infantile projects for launching space ships. We may, very soon, indeed, be commuting to the moon—possibly vacationing along the green(?) canals of Mars. But all that is “peanuts”—analogous to the migration of a worm from one green apple to another on the same tree! Imagine, if you can, the distance to the Sun—“eight light-minutes” (93 million miles). At the fantastic rate of 10,000 m.p.h., a space ship would require approximately one year to go that far. If we plot this distance to the scale of one inch, then one light-year is represented by one mile (63,000 inches). To reach the nearest star (the Sun excepted), Alpha Centaurus, about four light-years distant, our little plaything, the space ship, would have to keep on going for 252,000 years, or about 10,000 generations of mankind! And there still would remain the little problem of returning home!

Now, assuming that the universe is infinite, with an infinite number of stars and galaxies (an assumption we are almost compelled to make); and assuming further that many of these stars (if not an infinite number of them) have their own Solar Systems (also a reasonable assumption); and that many of these systems contain planets sufficiently like ours to support our kind of life—what then? Could knowledge of that fact add to our experience? For space travel to benefit Man, it must bring him into communication with at least some of these sextillions of intelligent beings living there. If Venus (the only member of our own Solar System which might sustain life as we know it) is not so inhabited, then must we not admit that such communication is forever impossible? For, unless Man discovers the “elixir of eternal life”, can he ever hope to get far beyond the limits of our tiny family of planets and expect to return home during his short lifespan? Even the four light-years to

Alpha Centaurus (24 million million miles) are as nothing to the vastly greater interstellar spaces. Our newest telescope records star galaxies (other "universes") a thousand million light-years distant! And even that is probably only a beginning!

EARTHLY PHENOMENA NOT ALL

But, you may ask, does distance really limit Man's potential knowledge and experience? Isn't one star very much like another? Are not our Earth and Solar System an epitome of the universe?—and do they not show us everything in a nutshell? No, indeed. Phenomena are quite different elsewhere. Consider the materials composing the White Dwarf stars—"materials" utterly unlike anything with which we are acquainted. Even although we succeed in forming an adequate concept of these "materials" (if such they may be called), we are forever barred from direct experience with them. If, by using the magic wand of the Fairy Queen, we were to transport to Earth a chunk of this "matter" the size of a tennis ball (from, say the Companion of Sirius), we would find it so heavy that no truck ever built would be able to carry it! It would fall through the hardest granite mountain as facilely as a baseball falls through the air! This matter is ionized—the sphere of electrons which envelops the atom of what we know as matter has been lost, perhaps pulled away by the gravitational force of some larger star; only the nucleus of the atom remains, infinitely smaller than a complete atom, but comprising nearly all of its mass (weight, if you prefer, although the terms are not synonymous).

To understand this better, let us represent an atom by the interior of the largest cathedral, its nucleus by a pea suspended in the center of that vast space, and its electrons by ten or more small insects circulating at inconceivable speeds throughout the building's interior, in circular or elyptical orbits around the pea at the center. The cathedral would then be as "full" of insects as an atom is "full" of electrons. The velocity of the insects would be so great that the entire space would appear to be "solid". We might say, then, that an atom is "a bundle of nothing moving at high speed". Now, if we were to eliminate the insects which seem to fill so much space and reduce the cathedral to the size of a pea, without, however, reducing its mass, then take billions of such peas and compress them tightly, this would be analogous to what has happened to ionized materials—and thus we get an illusive, fleeting idea as to the cause and nature

of the unbelievable mass of the material composing the White Dwarf stars.

For an even further stretch of the imagination: Our tennis-ball chunk of Companion of Sirius weighs thousands of tons here on Earth. But the mass (gravitational pull) of that star is thousands of times that of the Earth. Therefore our "tennis-ball" is thousands of times heavier at home (up there where it is) than it would be here! Can man ever hope to experience anything so foreign to his habitat?

Even though science has taught us to be wary of "sticking our necks out" and concluding that anything is impossible, let us explore further the natural limitations of human experience and the illusions of our senses.

Philosophy and physics teach us that, while there are a few absolute truths, most of those which we feel and believe to be absolute are not absolute at all, but only relative.

To illustrate: We are accustomed to think of terrestrial directions (points of the compass) as absolute—west as the opposite of east; north, the opposite of south; up, the opposite of down. These concepts are, of course, only relatively true—true at only a few points of the Earth's surface. For if you stand at the North Pole, every direction in which you can walk is south. If you stand ten feet from the Pole and decide to walk due west, you must go in a 20-foot circle (clockwise). (At the South Pole, anti-clockwise.) If you were suspended at the Earth's center (in a cavern) and you extended a pointer in any direction (headward, feetward, to your right or left, forward or backward), it would point "up". And if you were flying with Buck Rogers out in interstellar space, all such directions would disappear; for there would no longer be any east, west, north or south, nor any up or down!

IS SPEED AN ABSOLUTE?

Or what do we mean by "motion" and "velocity"? Do they exist? Does 100 m.p.h. really mean something absolute? Or is "motion" merely a relation between two or more objects? We say our train is "moving" past a building at a rate of 100 m.p.h. We feel sure it is the train that is "moving" and that the building is "standing still". But are we right about that? Isn't it just as true, scientifically, to say that the building is moving past the train as to say the train is moving past the building? Let's see: Our train is headed "west". You are run-

ning through the coaches toward the rear of the train at a rate of 10 m.p.h. Are you "going east"? Of course not. So far, you think, the problem is easy; you are "going west" past the building, you quickly reply, at a rate of 100—10 or 90 m.p.h. But wait! This ball called Earth is carrying both you and the building "eastward" as it rotates on its axis, approximately 1000 miles every hour. So you are "eastward-bound" after all?—and your rate of "motion" is 1000—90 or 910 m.p.h.? No, for that isn't all by a damsite: It may well be that the many other "motions" of Earth in its meanderings throughout the Cosmos—including Earth's annual circling of the Sun, and the latter's "circumnavigation" of the Galaxy (the Milky Way) at unbelievable speed, once every 225 million years—may it not be that, instead of "moving eastward" in the direction of Earth's rotation, our planet is "traveling" oppositely at a "speed" of, say, 2000 m.p.h.? And if so, are we "moving westward" again?—at a rate of 2000—910 or 1090 m.p.h.? Who knows?—for the 2000 m.p.h. is a purely hypothetical figure; and the complexity in the changing relative positions of heavenly bodies is utterly incalculable! And probably must forever remain incalculable! A few of these motions have been calculated; but, beyond a doubt, there are many others of which Science has not yet dreamed!

The only reason we can adduce, then, for believing that the building "stands still" is that, in relation to most of its environs, it is not changing position; just as you, when seated in a moving train, are not moving in relation to the seats, windows, and other "fixtures" inside the coach. But in a broad (a scientific) sense, it is just as logical, just as true, to say the building is moving away from the train as to say the train is moving away from the building.

IS FORCE ALSO RELATIVE?

How impossible it is for our finite minds to conceive of the power stored up in the atoms of what we are pleased to call the "matter" of our universe! Whose intellect can comprehend, whose imagination can picture, the effects of the latest nuclear explosions? Who can describe for us a 12-megaton blast?—equivalent to 12 million tons of TNT? If this figure rings no bell in our consciousness, let us try to visualize it in terms of the TNT: It would load a freight train extending from San Diego to Chicago (2000 miles long), each car loaded to capacity!

It would require 1200 ships each of 10,000-ton capacity to carry that TNT! One of these explosions was 600 times greater than that which destroyed 100,000 people in Hiroshima. No wonder these tests create consternation among both statesmen and scientists. Has Science, like Frankenstein, created an uncontrollable monster destined to extinguish not only civilization but all life? Has physical science, outrunning Sociology, doomed the human race? Man's systems(?) of Taxation and Finance were obsolete at the Battle of Waterloo! Yet he refuses to accept anything new! Why did the economist's knowledge mummify two centuries ago? When will he make even a small rational effort to "catch up" with the physical scientist?

Yet how puny is an H-bomb blast in comparison with the displays put on by Nature throughout the universe! Can one imagine an explosion millions of times greater than the Bikini blast?—powerful enough to gassify the Earth and dispel it throughout the Solar System a form more tenuous than hydrogen? And even this would be "microscopic"—not a millionth part of the force of a Super Nova (explosion of a giant star). These latter phenomena have occurred many times—and are perhaps occurring at any instant of time at points of space far beyond the reaches of the Hale Telescope?

How ridiculously puny, then, and ultimately how futile, are are dreams and the efforts of Man to conquer the forces of Nature! Would he not be wiser to give less attention to physical science (such as space travel and warfare) and more to genuine constructive thinking (fast becoming a lost art)?—to the problem of human relationships and a social organization that might hold out to us the promise of Peace and a little more Culture and human Happiness?

* * *

We fill the hands and nurseries of our children with all manner of dolls, drums and horses, withdrawing their eyes from the plain face and sufficing objects of Nature, the sun and moon, the animals, the water and stones, which should be their toys.

—Ralph Waldo Emerson

* * *

There are always sunsets, and there is always genius: but only a few hours so serene that we can relish Nature or criticism.

—Ralph Waldo Emerson

WHAT COPERNICUS DID TO RELIGION

By Eugene Kreves

It was only 471 years ago that the man we call Copernicus lived. He was born in the town of Torun, Poland. Copernicus became a noted astronomer, and we recognize him as one of the founders of modern science. Let us think of his contribution to modern science and the growing effect of that contribution upon man's religious life. We know, of course, that an advance in one area of human life, often creates a concomitant advance in other areas. Copernicus, the scientist, therefore, is a very important figure in our religious history and in the future of religion.

This man, Copernicus, sketched out the relationship between the earth and the sun, the moon and the other heavenly bodies. Previous to the time of Copernicus, everybody believed that the Earth was the center of the Universe, and that all the heavenly bodies, including the sun, revolved around the Earth. It was also believed that all that was created was created for mankind, for does not the book of Genesis in the Bible teach that out of Chaos God constructed the Universe, and that central in the creative activity of God was the creation of the Earth and of Mankind?

Up to the time of Copernicus, the thoughts of men were in the lines of this tradition. We lived in an Earth-centered and in a man-centered universe. The universe was created for the staging of the human drama. The church incorporated this philosophy into its thought and it became for all practical reasons the official philosophy of the church. Since all education was under the control of the Church; all ideas which were presented were also under the control of the church, and if some scholar departed from orthodox thought in any field of investigation, he was likely to offend the clergy. Many of the clergymen were selfish, lazy and stupid. Quite often the Popes were evil and engaged in political intrigue. By and large the religious leaders were more interested in social position and power than they were in knowing the Truth and preaching it.

Quite aside from the clergy, there arose a revival of learning. Greek thought was rediscovered. An age of inquiry set in. Men began to think and question the commonly accepted ideas. Finding that the old answers were not adequate, they tried to formulate new answers to pertinent problems. One of those thinkers

was Copernicus, a man who started out in life as a lawyer, but who found **that** study too confining for his vigorous and out-reaching intellect, and he became engrossed in the fields of mathematics and astronomy. Copernicus began to make observations of the heavenly bodies, and he expressed these observations in terms of mathematics.

Copernicus became a doctor of law; he then engaged in the study of medicine, for in those days it was the style for a Churchman to know something about the art of healing; he also received training in theology and philosophy, mastered Latin and Greek, read the classics and ancient writings in mathematics and astronomy. He was, according to the standards of his day, a very well educated man. He became an official at the Cathedral of Fraunenburg.

Over the years Copernicus wrote and refined his views, indicating that the Earth was not the center of the Universe, and that the Earth moved around the Sun. His ideas were not shared by religious leaders. The Protestants were the first to attack him. M. Luther denounced Copernicus as:

“The new astronomer who wants to prove that the earth goes around, and not the heavens, the sun and the moon. Just as if someone sitting in a moving wagon or ship were to suppose that he was at rest, and that the earth and the trees were moving past him.

But that is the way nowadays: Whoever wants to be clever must needs produce something of his own which is bound to be the best since **he** has produced it. The fool (Copernicus) will turn the whole science of astronomy upside down. But as the Holy Writ declares: It was the sun and the earth which Joshua commanded to stand still.”

Copernicus became the object of scorn and ridicule of the educated and ignorant members of society, and his ideas lived on; for his teachings became known to the scholars. It seems incredible today, but it is true, that in his own day Copernicus was not for his views on astronomy, but for his skill in medicine.

In the last year of his life Copernicus decided to publish his great work we call “The Revolutions.” He gave it no title, but submitted it in manuscript form. In his prefaces he sought to enlist the sympathy of the pope by declaring that his studies relieved certain contradictions in astronomy and that calendar reform was an intelligent, learned man, by dedicating his work to him.

In his work Copernicus stated that the Earth was not stationary

as was commonly believed, but that it revolved at terrific speed, and that the atmosphere moved with it.

An ardent disciple of the Copernican theory was Giordano Bruno. Bruno started out as a member of the Dominican order, but disagreed with the teachings of the Church in so many different ways that he was forced to flee, and became a wandering teacher. Bruno carried the ideas of Copernicus to the next logical point, teaching that, since space apparently is infinite, it can have no fixed center; therefore the Sun and its planets are just one of an infinite number of similar systems floating about in infinite space. Thus, with Bruno, we no longer had even a Sun-centered universe, much less an Earth-centered world. Bruno incurred the wrath of the Church authorities, perhaps more for his religious than his scientific views and was burned at the stake.

The Catholic Church objected to the Copernican theory because it conflicted, not with the words of Scripture, but with the philosophy of Aristotle. Galileo became a student of the Copernican theory, and the Jesuit society attacked Galileo, and as an old man near 70 years of age, he was forced to submit to the Inquisition, where under heavy pressure, he finally recanted, showing magnificent resistance to his persecutors.

Copernicus thus, put in motion, a philosophy which will ultimately have a radical effect upon man's religious life, once man masters the truth he and his disciples revealed. Bruno argued that "in an infinite universe there is no central position at all, not even the Sun. There can be no Heaven where God is supposed to dwell, from whence he governs the world. Moreover, said Bruno, there are myriads of other globes, which may have something like human life on them, therefore the idea that the Son of God was incarnated on earth, was quite naive."

With the rise of Newtonian Physics, the theory of Copernicus triumphed, for it became part of Newton's comprehensive theory of the physical world.

WHAT has this scientific trend to do with religion? HOW do these ideas set in motion by Copernicus affect our religious expectations? The most basic change is that our world view is no longer supernatural. With Copernicus we see a return to the early naturalism of the Greek thinkers; we see the growing reliance upon rational inquiry, we see the decline of Dogma and Doctrine and the rise of a democratic debate.

We find that we have to surrender our dualistic concept of

Heaven and Earth and Hell below. We live in one vast, finite universe, with no fixed center, no man-like God off in space somewhere watching us, listening to our prayers, intervening for us when we are worthy of His intervention. We live in a universe of law and order. We find that we have to become tough-minded about religion, that man is very much on his own in this kind of universe; that we do not have all the answers; that we need to give up on the idea of a kingdom of God and embrace the idea of a brotherhood of man. God is no longer a Heavenly potentate or father, but a cohesive force and creative energy pervading all of life.

Man is a child of earth; earth is not his transient home, it is man's only home, we are not bound for heaven, we are earth bound, we are of this earth; there is no revelation from above which we must accept, for there is no above or below in our universe. We must learn to depend upon our human and natural resources, frail though they may be, for they are all we have; the will-power to save man must come from man himself, the knowledge to guide man will come not from an all-wise Heavenly Father, but from pioneers of the people.

This philosophy of humanism, of naturalism, is the logical outcome of the movement furthered by Copernicus. The mark of wisdom and maturity is for us to accept our newly realized responsibility, to accept the fact that WE are responsible for human welfare.

God is to be found not in some distant Heaven; God is to be found in orderliness, intelligence, goodwill, reverence for life, democracy. The purpose of religion is to help us to value truth and intelligence as a means of finding and sharing truth. The purpose of religion is to help us value Goodness and goodwill as a means of furthering Goodness. The purpose of religion is to give us a love for Beauty, reverence for Nature—for life.

To be sure, someone will think, this emphasis on earth rather than on heaven, on human resolve rather than on Divine will, on ethical culture rather than divine intervention, is a great change. Is it not the part of wisdom to carry on in the old tradition, to use the old rituals and prayers? Why change? Why not accept the old and be done with doubting? Why should we change our old ideas for these newer ones? If one wishes to live by delusions, one may, of course, continue. As we grow in respect for the Truth we come to recognize that our faith grows stronger, as we test it by intelligent criticism. We may

crucify our intellect as the Jesuits burned Bruno at the stake; but he for whom truth is sacred will not forsake the liberal heritage.

Man will not gain control over the evils of his day until he faces the need for new ideas in religion. In the modern liberal church, when you come to worship, you need to bring your mind along. Being religious and being intelligent are in no way opposed to one another. Copernicus acted on this assumption, Bruno was burned for it, and Galileo persecuted because of it.

As we meet together in a liberal Church we need to remember these great men, for upon their work we must build the Great New Church of Man. Copernicus, as the personification of this new spirit . . . is our saviour, in a way more vitally than perhaps was Jesus of Nazareth, for Copernicus reawakened the old Greek spirit of enlightenment, he set in motion once again the philosophy of Naturalism, and laid once more the foundation for liberal religion.

* * *

WATER AND THE WORLD TODAY

Its Use and Its Control

(Extract from article in United Nations Review, July, 1956)

Man, observing his world with a brain that is ninety per cent composed of water, hardly realizes his debt to that protean substance. In its commonest form, vapor, it is mostly invisible to him. He can see it as a cumulus cloud or as a snow crystal and his ears warn him of the avalanche or of Niagara. He may have heard that the raindrop carries mountain ranges into the sea, but he cannot watch the process by which these all-powerful rainclouds replenish themselves. He would never suspect that 50,000 tons of water vapor may be rising from each square mile across which he saunters on a temperate summer morning.

It is water, no less than air, that keeps man breathing. The blood, sweat and tears of a famous orator's image are little else than water. In every human body cell, it is an essential element. This water continually escapes and must be immediately replaced by other water, if human life is to go on at all. Moreover, the process of living burns up oxygen in the body so fast that human beings might be likened to moving flames. Man, if he is to stay alive, must be cooled by a quick and unhindered evaporation of water from the skin. At some period, he adapted

himself to this violent heating of his blood, but the margin of safety which he achieved is so narrow that a rise in his temperature of only ten degrees Fahrenheit—a failure of a few hours in his natural water cooling system—means death.

The raindrop remains ultimately in control of all man's activities as a physical being. How far is man, in turn, the master of the rain?

As early as 1952 a United Nations report noted that because water resources "are indispensable to many types of economic activity as well as to human, plant and animal life, no systematic economic progress can be made without careful account being taken of these basic resources and the manner in which they are to be exploited or controlled."

INCREASED DEMAND

A United Nations report has pointed out how small are the resources of the various organs now working to secure international cooperation in this field. The demand for water throughout the world has undergone what is called a "rapid and dramatic rise." There was one example in the United States where this demand increased some seventy times during the twentieth century in an industrial area whose population was only increasing by less than three times.

"Year after year," said an American writer, "we have taken for granted the tranquility of our rivers, and we have built our human constructions on their banks, like insects swarming on the paw of a huge sleeping animal. Suddenly it stirs uneasily and lifts its paw—and the little world we have so laboriously built turns topsy-turvy."

Most countries experience this natural hazard from time to time—the eastern United States suffered grievously in August 1955—but it is chiefly in Asia and the Far East that floods have become a continual and terrifying menace. More than one-fifth of humanity lives in the great Asian river valleys, exposed to this peril at its most violent. China has records of floods dating back to 2297 B.C. The danger has been increased by a tendency of some rivers to change their courses. During recorded history, the Yellow River, "China's Sorrow" has moved its outlet to the sea through a distance of no less than 500 miles, while the River Kosi in India has shifted its course about sixty miles since the eighteenth century. The scale of some Asian floods is difficult for the mind to grasp. In 1954, heavy summer rainfall in China

flooded ten per cent of that country's total farm area, or nearly 27 million acres. It is estimated that 50 million people were directly affected, while nearly 10 million became refugees, requiring resettlement in nearby or faraway areas. At about the same time, 11,000 square miles of East Bengal were flooded by the unusually heavy monsoon. Some thirty villages were completely washed away and more than 167,000 houses were damaged, many of them beyond repair.

ECAFE'S former Executive Secretary, Dr. P. S. Lokanathan, has been an eye-witness of many gigantic Asian floods. The rivers, he says, change almost in a matter of hours from placid trickles of water into raging torrents. "Where they are not confined," says Dr. Lokanathan, "they spread over huge areas drowning people and cattle, disrupting communications, washing away bridges, destroying rich crops and valuable buildings. When the flood waters recede, a panorama of general destruction meets the eye. Silt lies thick on cultivated fields, roads are clogged with mud, railway lines are unrecognizable masses of twisted metal, humble huts have been flattened out, while even the more substantial buildings have caved in."

Up to the last few years, experience gained in one country in fighting floods was seldom exchanged with other countries facing a similar problem. ECAFE'S Bureau of Flood Control is the first attempt to correlate these experiences and to improve existing techniques through cooperation. A Flood Control Journal put out by the Bureau keeps the entire region in touch with developments. Field investigations have been carried out on almost all major rivers of the area and the Bureau has assisted Governments to develop flood control projects and joint programs of study and research.

FLOOD CONTROL

ECAFE estimates that up to 2 million tons of crops are lost every year through floods in Southeast Asia and the Far East. Immense damage is also done to farmland itself, to property, highways and public utilities. Nevertheless, flood damage is only one of the problems concerned when experts plan water control. Agriculture, industry, hydroelectric power and navigation all have their claims. In multi-purpose water development, a beginning often has to be made at the original source of the rivers. What is known as watershed management is the control of the headwaters of rivers on mountainsides or high ground

where the snows melt. Flood control measures are often powerless in the plains, if these steps have not been taken higher up the rivers. Sometimes, however, land on the watershed is owned by farmers who have little interest in what happens downstream, or an international boundary may separate the mountains from the plains. This flood problem affects hundreds of millions of people and can be solved only by cooperative effort. The idea is now in the region served by ECAFE but, as the peoples of Southeast Asia and the Far East work together on flood control, they will be led to discuss other matters of common interest connected with water resources and they will gain in experience of international cooperation and goodwill.

IRRIGATION

It is not enough merely to restrain the flood waters from breaking loose. Another kind of control is necessary, if water is not to be wasted. Many parts of the world bear traces of irrigation systems established hundreds, even thousands of years, ago. Egypt, Mesopotamia, India, South America, the Philippines and many countries of the Far East all have venerable and striking examples of such work. Great areas of the Middle East and Pakistan are dotted with mounds which cover ancient cities that perished when the desert won its long battle with man's artificial water supply. Ceylon has many hundreds of water tanks, nearly two thousands years old, which helped to support a larger population than now inhabits that rich island.

At the present time, some 200 million acres of the world's agricultural land is producing food through controlled irrigation. Those are acres which would otherwise remain barren in a world perhaps three-quarters of whose inhabitants are permanently underfed. A single rainfall may cover the face of a desert with wild flowers and a regular water supply could turn many of the arid zones into productive farmlands and orchards. The Food and Agriculture Organization has a division concerned with the use of land and water and FAO has supplied many experts under the Technical Assistance Program who have helped in various national schemes for the improvement of irrigation.

Pakistan at present cultivates less than a quarter of her land area and irrigation schemes under way there are expected to make an additional 20 million acres available for agriculture. These projects launched by the Pakistan Government in cooperation with the United Nations and its technical assistance pro-

grams, will change the present one-crop agriculture to a system allowing of two or possibly three crops a year. In the Yemen, a United Nations expert prepared the first geological survey ever made of that country. He was able to advise the Government and an FAO agricultural expert regarding the areas most likely to provide a regular water supply for agricultural purposes. Another United Nations hydrologist in Pakistan helped to locate a number of new wells, some of which now produce ten per cent of the drinking water of the city of Karachi.

The problems which confront technical assistance experts working on irrigation schemes vary from highly complex mathematical considerations to the lack of equipment on many small or village projects. One FAO engineer working in Yugoslavia sank a seventy-feet-deep well with drilling tools made by a local blacksmith and piping manufactured by a village bedmaker. Nor do these problems remain in the engineering field. Water law differs from country to country and may present obstacles of its own. To throw light on the background against which all plans must be drawn up, FAO has published a series of booklets on water laws in various parts of the world. That dealing with Moslem countries, where irrigation is particularly vital to the economy for climatic reasons, explains that Islamic law is intimately associated with the Koran and points out that projects drawn up by non-Moslems may easily arouse suspicion, because dangerous heresies might be inserted in such projects by foreigners ignorant of Islamic law and tradition.

To what extent can irrigation or any other means render the world's deserts and semi-arid zones productive? These zones, where the raindrop seldom or never falls, cover more than one-third of the earth's land area. They are a problem to at least thirty-six nations and no contingent is entirely without the zone of deserts. Each of the great arid zones, such as those in North Africa, the Middle East, Central Asia, India, Pakistan, the southwestern United States, South Africa and Australia, represents a catastrophic loss of mankind in terms of potential food production. Some at least of these deserts are steadily growing in size, as man's destructiveness helps the process of soil erosion. Vast areas would become available for human settlement from the overcrowded countries, for food production and for new industries if man could solve the problem of making water available to them at reasonable cost.

UNESCO has set up an Advisory Committee on Arid Zone

Research, the main purpose of which is to keep experts in touch with one another throughout the world, while helping to promote public interest in the subject and to create a demand for the better use of land and water resources. Periodical meetings are held at which specialists brought together by UNESCO discuss various means by which the deserts or semi-arid zones could be brought under control. These means include the use of underground water supplies which are known to exist in some places and the removal of salt from brackish waters to be found in certain desert areas. Other experts concentrate on plants. In Israel, some regions are now using fourteen per cent less water than before, because that country's experts made a special study of the water requirements of different plants and advised farmers accordingly. The selection of grasses for dry areas, the prevention of erosion by planting, the study of dew as a supplement to rainfall and the use of wind power for irrigation are other topics regularly discussed.

In the attack on the deserts, UNESCO serves as an international clearing house for strategic and tactical information. It may sometimes unearth from some academic publications which is not directly concerned with this problem at all a scientific fact that throws an entirely new light on a problem under study.

* * *

THE AIMS OF HUMANISM

By Gardner Williams
President, Toledo Humanist Society

Organized Humanism is an adult educational movement which started about 1920 mostly in the Unitarian Church, but partly by the work of some University of Chicago and Ethical Culture folk like A. E. Hayden. It offers to people in churches, and out of churches, a naturalistic understanding of themselves and of the universe which, we are convinced, is real understanding, free from primitive superstitions. This understanding should help men to live more harmoniously with themselves and with society, undisturbed by traditional irrationality surviving in orthodox religion. It should help them to make their lives more worthwhile and more deeply satisfactory in the long run.

Our Toledo Humanist Chapter exists primarily to study, to discuss, to teach, and to publicize the scientific, humanistic, naturalistic philosophy of life. It also aims at sociability; but it is primarily an educational institution.

Humanism is organized nationally and globally to help those

persons who are deeply troubled by the apparent conflict between the new scientific truth and some aspects of the old theological-inspirational tradition maintained by orthodox churches. The old tradition, if it is thought to be true, satisfies man's conscious and subconscious yearnings for security, moral guidance, and self-respect. But science shows that most or all of its ideas about how the universe operates are false. The soul yearns for wholeness. It wants truth and security and self-respect, etc. Humanism maintains that in the long run people will be happier if they do not compromise any scientific truth whatever, and if they cultivate security and self-respect exclusively through natural human social means. This involves giving up all notions of supernatural force, supernatural revelations, miracles, immortality, and any mysterious cosmic purpose which might lurk in the dark entrails of nature.

We Humanists aim to cultivate the good life through intelligence, courage, love, and other natural human social forces. Humanism means human fulfillment and self-expression by the use of reason and wholesome social relationships. Duty, right, and wrong, are interpreted in terms of natural human experience. Belief should be based upon the evidence of natural experience as interpreted by natural human reason.

We aim to influence public opinion so that individuals will not be penalized for denying publicly the falsehoods of traditional theology. This is a long-range program for the modification of the intellectual culture of western civilization, whose social idealism is now officially expressed by the fundamentalist churches. That they, in their official capacity, should also express such stupidly primitive traditional falsehoods about the nature of the universe and man, and about what makes things tick, is scandalous and outrageous.

Denials of traditional theology are regarded as attacks on religion. They are not this. They are attacks on traditional theology. Their aim is to modify religion and to make it a more rational thing. Introducing reason and truth into the ideology of religion will benefit it in the long run and will benefit mankind.

We Humanists do not believe in being martyrs, in the present state of human society. We believe in combining lucrative employment with truth. This is sometimes difficult. We believe in Democracy, federal world government, the separation of church and state, freedom of thought and expression, and the abolition of racial discrimination.

EDITORIAL NOTE

It is noted that those who propose to amend or repeal the First Amendment to the United States Constitution have just gained another milestone on their road, as it has just been reported that the President has approved and signed a Congressional Resolution making "In God We Trust" the national motto of the United States of America.



E. O. Corson

It would appear that the door is now opened to the totalitarian church where freedom of religion and conscience is denied to all but the hierarchy of that church. To those who doubt that, let them look at the countries of the world where that church is in control. We presume that the senator who received a Christopher award for getting 'under God' incorporated in the pledge of allegiance to the flag will get a similar award from his church for this recent resolution, which certainly again abridges the First Amendment to our Constitution.

For those who would like more details on this matter we refer you to the article by your Editor in the August 1954 issue of the H.W.D., "An Open Letter to the President." We will be glad to supply an additional copy of the article to those who would like it. (Please send stamped, self-addressed envelope.)

* * *

PROBLEMS OF THE AMERICAN INDIAN

By Thomas Voorhees of Tucson, Arizona

The present-day problems of the American Indian are as many and as varied as there are groups, but upon examination certain general problems common to all emerge. The most pressing of these, health and education, are now engaging the attention of the authorities, but the main problem remains: How can the Indian be integrated into American society and still retain his cultural identity?

The recent government program of resettlement in urban areas has brought criticism from Indian and non-Indian alike. The resettled urban Indian tends to end up as a slum dweller, subsisting as an unskilled or semi-skilled laborer, a person who has lost contact with his own culture and is unaccepted by the dominant American culture, victimized by landlord, boss, and loan agen-

cies. The only outlook for the majority of the urbanized Indians is a life drowned in alcohol to forget his lonely and meaningless existence.

Another effect of the resettlement program is depriving the reservations of sadly needed leadership. The program affects those smaller tribal groups, of only a few hundred, in such a way that the only reservation residents left are the old and the indolent. The larger tribes such as the Navajo, Apaches, Pima, Papago, and the Pueblo towns have effectively resisted much of the program.

In recent years the various Indian groups have proved the efficiency of community planning and enterprise. The Navajo have adapted fairly well to the tribal council program set up in the Indian Reorganization Act of 1934 and have in the last five years taken advantage of the Uranium search so as to increase their tribal income from mining royalties.

The Navajo use part of the royalties money for the development of reservation industry that benefits the tribe as a whole. While most of the money is needed to cover the cost of education of the Navajos in high schools and colleges and of the urgent health measures, the program has been fairly successful for the short time it has been operating. The economic importance of the Navajos is exemplified by the radio station in Gallup, New Mexico, that broadcasts in Navajo and plays records of Navajo music.

The chief obstacle to the Indians is the narrow-mindedness and ignorance of some of the people in the higher echelons of the Interior Department. There is a tendency for the Eisenhower appointees to desire the ending of the community holding system for land and business enterprises. They are trying to force a return to the individual allotment system, which is completely alien to most of the Indian cultures.

Indian-white relations have improved in recent years, especially in areas with a large Indian population such as Arizona, New Mexico, and Oklahoma. In Arizona, where Indians make up 10 per cent of the state's population, they are beginning to enjoy the experience of being courted for their votes. In Tucson, Arizona, a group of public spirited citizens organized the Committee for Papago Affairs, which did much to help the neighboring Papagos to acquire the mineral rights to their land. A good example of this new pro-Indian attitude is the switch made by Senator Hayden from opposition to support of the Papago min-

eral rights bill. Indians are becoming an economic factor in the large towns of the Southwest in that that they are beginning to trade at the super-market instead of at the trading post.

Instead of dying out, as had been hoped and expected, the American Indian has increased his numbers and is expected to increase much more in the years to come. The American Indian, especially in the western states, is becoming more and more important politically, economically, and socially.

* * *

CHURCH-STATE SEPARATION PLANK URGED FOR PARTY PLATFORMS

Inclusion of a plank on separation of church and state in the 1956 platforms of the Republican and Democratic parties was urged by POAU Executive Director Glenn L. Archer in an open letter which he sent on July 26 to Senator Prescott Bush (Conn.) and Representative John W. McCormack (Mass.), chairmen, respectively, of the Republican and Democratic platform committees. Archer said:

I am writing to you in your capacity as chairman of the platform committee of your party, to bring to your attention a gravely important issue which deserves special attention in the platform to be drafted by your committee for the forthcoming campaign. I am referring to the threat to religious liberty which is implicit in an alarming number of current legislative proposals or acts and in political procedures now prevalent in many areas. The principle of separation of church and state, embodied in the Constitution of the United States (" . . . no religious Test shall ever be required as a Qualification to any Office or Public Trust under the United States"—Article VI; "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."—First Amendment), is the principle upon which the unparalleled religious freedom enjoyed by our people has always been based. Even as I write this letter, however, the religious affiliation of prospective Vice-Presidential candidates of one of the two major parties is being openly discussed as a factor in the selection of the candidate, and our Government is preparing to give grants of money to church institutions directly, or to subsidize them indirectly through unwarranted tax exemptions. Last year, I was one of a number of organizational spokesmen invited to testify before the Senate

Subcommittee on Constitutional Rights concerning current violations of religious liberty. When the subcommittee suddenly cancelled the hearings for obscure reasons, my prepared testimony was issued as a pamphlet, "Without Fear or Favor," which concluded with certain suggestions for clarification of current national policy. I believe that these suggestions could serve as a basis for a major plank in your party's platform, and for that reason I quote them below:

"1. . . . that every federal law appropriating money for education should contain a specific provision that no portion of the funds voted may go to sectarian religious institutions either for buildings, salaries or bus transportation.

"2. . . . that the Hill-Burton Act should be amended to prevent appropriations to any denominational hospitals.

"3. . . . that in appropriation bills for the Executive branch of the government and for the State Department, specific provisions should be included prohibiting any employment of a public or secret fund for either a personal representative or an official ambassador to the Vatican . . ."

Of course, the precise formulation of such a plank could be worked out by you and your colleagues, but in any event there is a felt need—recognized by large numbers of American citizens—for the development of a clear-cut policy along the above lines. To mete the danger to freedom, that policy should have the bipartisan backing of responsible political leaders. It is urgent that all of us work together to counteract the trend represented by current measures like the following:

* the Forand bill (H. R. 12298) to exempt private and church schools from excise taxes amounting to about \$3,000,000 a year.

* the Congressional authorization, recently signed by the President, for the payment of \$964,199.35 to the Vatican for war damage to the Pope's summer residence, on the basis of a double-talking State Department memorandum which implies that the Vatican is recognized as having been "a neutral diplomatic mission" comparable to the Swiss Embassy in Berlin but at the same time not recognized as a state by virtue of this grant of money.

* the McCormack bill (H. R. 6586), expressly designed to favor the Roman Catholic Church in the Philippines with an \$8,000,000 "war claims" grant (with some \$30,000 possibly going to Protestant institutions).

* the censorship, on religious as well as political and moral grounds, exercised by U. S. post office and customs officials over literature sent to American citizens from abroad.

* the acquiescence of our Government in the religious discrimination practiced by the Government of Saudi Arabia against American citizens at the U. S. air base in Dharhnan, taking the form of an absolute ban on Jews and restrictions on the public worship of Christians.

* the omission from the draft treaty of friendship between the United States and Haiti of the customary guarantees of religious liberty for nationals of both countries.

These are but a few of the many examples of recent moves which threaten to cause serious erosion of religious liberty. I respectfully urge that action by your platform committee could help to put this nation back on the right path. To do this, you have only to signify your full support of the principle of separation of church and state, leaving both government and religion free of entangling alliances which only serve to impair the proper functions of each.

Sincerely,

GLENN L. ARCHER, Executive Director
Protestants and Other Americans United
1633 Massachusetts Avenue, N.W.
Washington, D. C.

* * *

REPORT - - - THE DEAD SEA SCROLLS

I have been surprised at the interest in the Dead Sea Scrolls. All that has happened is that some old manuscripts have been discovered which, after some years of study, may show which of the families of manuscripts is the most primitive. Possibly, the find may produce a new family of manuscripts. At any rate, we shall get some more readings to add to the **apparati** of our critical Greek texts.

I am surprised that these prospects should excite anyone outside of textual studies. In the Unitarian denomination, I have found few who would permit me to bore them very long with a discussion of text. Most theological students of Protestant denominations are impatient with textual study, or even consider the whole field of Biblical criticism irrelevant to preparation for the ministry. They demand a system of philosophy of religion the first quarter.

All that has been written, or could be written, on the Dead Sea Scrolls, thus far, has been in the nature of a reporter telling the story of the find. The importance of the find will depend on the text. It will take a long time to discover what kind of importance, if any. Judging from the past, by that time ministers, finding nothing sensational to preach about in textual criticism, will have lost interest. My notion is that the prudent minister will wait a few years before he preaches on the subject. At present the only sermon I can see in it is that if you throw enough stones you may make a valuable discovery.

—Harold Scott

* * *

STASSEN SHOULD URGE END OF CONSCRIPTION

An excellent proposal appeared in the editorial pages of the Chicago Tribune, as follows: "The proposals Harold Stassen is making to Russia in London are designed to convince the world that the United States genuinely wants disarmament. There is a better way of proving it: Announce to the soviets that this country will cease conscripting men for the armed forces if Russia agrees to do likewise.

"This is the best way of forcing the noisy peace shouters in the Kremlin to put up or shut up. It would force a test of their sincerity far more surely than Stassen's plan to open 30,000 square mile tracts of American and Russian territory for inspection, or his second proposal that the two nations reduce their forces to 2.5 million men.

"Either or both of those propositions, if adopted, would require a complex and clumsy apparatus of enforcement. But it would be easy to police a nonconscription agreement—the people do it for you.

"The fact that such a proposal would be unacceptable to the communist bosses is no reason why they should not be confronted with it. It would place them on a spot before world opinion, which is where we should always keep them."

The Tribune might have added that a proposal to end conscription would also embarrass vested American military interests. Perhaps that is the reason Mr. Stassen hasn't proposed it.

Issued by the National Council Against Conscription

LETTER TO THE EDITOR

Editor, Humanist World Digest:

Dear Friend:

On the occasion of a regular gathering of the Japan Divine Life members a few days ago, Rev. Eugene Kreves' "Religion: Strength or Weakness?" that appeared in the November 1954 issue of Humanist World Digest, was read and discussed with enthusiasm. Originally the Japanese are devout in religious faith, strongly tinged by fanatical superstition by nature, especially those who still believe that the earth is flat and the sun moves. They don't know how to think for themselves. Traditions and legends convince them more than truths built on experiment and intellect. Poor children, they are victims of their parents' superstitions that lead them to their abnormal misgivings regarding the scientific curings of medicine. Men of medicine have little chance among them to exhibit their skill and medical knowledge when their families suffer from a physical disease because the parents' minds are mesmerized by the purifying power of the Blood shed on the Cross (as Rev. Kreves so powerfully denounces). They are hypnotized by the religion of Weakness. Or rather, they are fanatics, beyond the management of reason and common sense.

In order to stamp out this national trend towards Superstition and Absurdity the Japan Center of the Divine Life Society, founded by Sri Swami Sivanandaji Maharaj of the Himalayas, India, was organized in Saga for the first time in this country. The Himalayan Prophet and his social work are too widely known throughout the world to touch on here for introduction. As a matter of fact, the philosophies of Yoga and Vedanta, ancient but still so eagerly studied as the profoundest principles of all Oriental philosophy, on which the Indian Saga's teachings are based, are most devoutly being studied and faithfully practised in daily life by the members who are mostly young people or university students. Thus environed, "Religion: Strength or Weakness?" was discussed with great enthusiasm, eagerly supported, with none in dissent. The 72-year-old chairman was so excited and added to Thomas Huxley's indignant declaration, in a private letter to Charles Kingsley after the death of his little boy, that the officiating minister's words: "If the dead rise not again, let us eat and drink for tomorrow we

die" "I cannot tell you how inexpressively they shocked me" his own story of the death of his only son who perished, hit by an enemy submarine boat during the Pacific war.

The chairman, lecturer of Saga University, said, in a calm voice, "The scar the first news of my loss left in my heart will probably remain to the last moment, but I have found a great consolation in the belief that the soul, so early in life snatched away from me, rests in eternal bliss of oblivion, quite satisfied with his supreme sacrifice for his fatherland, eternally buried in the fathomless bottom of the East-China sea. My son's last postcard, written just prior to his departure from Moji never to come back, boded ominous. He jotted down briefly, "I notice a tiny jelly-fish swimming quite near my boat under the surface. Apparently he is enjoying the warm sunshine. He has no presentment, neither consciousness he has learned how to be free, untrammelled in any sense, and live without end, without beginning, above the sense of births and deaths, as the very element of nature. Unconsciously cried I, "Thou art the Prophet of Immortality, realizing Permanence amidst impermanence." I wish to live among these egoless jelly-fish forever!" My son was 25 years old when his boat was torpedoed, and his philosophy on life had sufficiently prepared him for the last moment that closed his earthly journey 24 hours later."

The excerpt from the epistle of Aldous Huxley's grandfather was once again read with great emphasis to impress the young audience tremendously, "As I stood beside the coffin of my little son the other day, with my mind bent on anything but disputation, the officiating minister read as part of his duty the words, 'If the dead rise not again, let us eat and drink for tomorrow we die.' I cannot tell you how inexpressively they shocked me. I could have laughed with scorn. What? Because I have given back to the source from which it came the cause of a great happiness, I am to renounce my manhood and howling, grovel in the bestiality? The very apes know better than that!"

Rev. Kreves' sermon ends: "Let us recast religion in temporary terms, using new symbols, new language, new forms that we may be challenged to live this new life. Let us Believe in Man!" These closing words impressed the audience equally strong and for good.

Editor, "Truth Quest," Saga City, Japan

COULD THIS HAPPEN IN YOUR CITY?

(Second Letter to School Board, Salt Lake City)

Gentlemen:

1. The first speaker confused the issue by implying that approval of released time means approval of public school credits for sectarian teaching. These are clearly two different and separate propositions.

2. The first speaker gave the impression that released time and school credits for same are a growing movement in this country. Such is not the case. Released time is declining and has been declining since the U. S. Supreme Court decision in the McCullum case. Many school boards formerly granting released time are no longer doing so. As you know, Supreme Court decisions are not self-enforcing; but in every court case reported in religious journals where the issue has been clear the decisions have been against released time.

3. I know no public school system in the entire country where so much released time is granted as in the proposal before you. I know no other state where public school credits are given for sectarian religious education.

4. The first speaker intimated that the National Council of Churches of Christ in America indorses released time. Not since 1948 has that body done so.

5. The first speaker gave me the impression he thought the Protestant Ministers Associations are for released time. The opposite is true. The Salt Lake Ministers Association passed resolutions opposing the proposal that is before you for public school credits for church courses.

6. The first speaker claimed that in the religious education system he represents no doctrine is taught. His church clearly states that the King James Bible is the only true Bible, and is the Word of God. This is found in the literature of his church and a member of the First Presidency made the statement in an annual public meeting in my presence. Since the most important manuscript finds have been made since the appearance of the King James Bible in 1611 I submit that this is sectarian teaching. No graduate three-year Protestant Theological School in the U. S. so teaches. Even if teaching on released time is confined to the Old and New Testaments that teaching cannot help but be sectarian. Passages are in dispute in respect to the nature of Jesus, the virgin birth, the resurrection, the state of

the dead and all that. I will fight for the right of any church in the U. S. to teach its sectarian doctrines but no church should receive public school credits for same.

7. Because a teacher has a certificate to teach in high school does not mean he or she is competent to teach religion for any kind of credit anywhere. A three-year theological school graduate course should be the minimum requirement.

8. President Wilkinson declared that no constitutional issue is at stake in the proposition before you. I mean no disrespect toward that able man when I state I prefer the judgment of the U. S. Supreme Court.

9. I am not authorized by any organization to represent it. I write as a friend of the public school system as it has developed in America, and as one interested in the separation of church and state, and in community unity. I fear if this proposition is accepted by the School Board, unity will be impaired and our school system suffer.

Respectfully, Harold Scott

* * *

BELIEF OF MEN IN MAN

There is a definition of humanism by which humanism becomes a belief in the one thing in which man has greatest need now to believe—himself, and the dignity and importance of the place he fills in the world he lives in. There is a definition of humanism by which humanism becomes precisely the belief of man in his own dignity, in his essential worth as a man, in what Ralph Barton Perry calls 'his characteristic perfection'; a belief not in the potentiality of man, but in the actuality of man; a belief not in the classic perfection of the beautiful letters men have written in the distant past, but in the human perfection of the men who wrote those letters and of others like them, whether writers or others than writers, and whether living in the past or in the present or not yet born; . . . a belief not in the thing a man may become if he reads the right books and develops the right tastes and undergoes the right discipline, but a belief in the thing he is.

It is necessary to believe in man, not only the Christians believe in man, out of pity, or as the democrats believe in man, out of loyalty, but also as the Greeks believed in man, out of pride.

—Archibald Macleish

OLD-TIME RELIGION?

Now and then someone says that the religion of his father and mother is good enough for him, and wonders why anybody should desire a better. Surely we are not bound to follow our parents in religion, any more than in politics, science or art. China has been petrified by the worship of ancestors. If our parents had been satisfied with the religion of theirs, we would be still less advanced than we are. If we are, in any way, bound by the belief of our fathers, the doctrine will hold good back to the first people who had a religion and if this doctrine is true, we ought now to be believers in that first religion. In other words, we would all be barbarians! You cannot show real respect to your parents by perpetuating their errors. Good fathers and mothers wish their children to advance, to overcome obstacles which baffled them, and to correct the errors of their education. If you wish to reflect credit upon your parents, accomplish more than they did, solve problems that they could not understand, and build better than they knew. To sacrifice your manhood upon the grave of your father is an honor to neither. Why should a son who has examined a subject throw away his reason and adopt the views of his mother? Is not such a course dishonorable to both?

We must remember that this "ancestor" argument is as old at least as the second generation of men; that it has served no purpose except to enslave mankind, and results mostly from the fact that acquiescence is easier than investigation. This argument pushed to its logical conclusion would prevent the advance of all people whose parents were not freethinkers.

Let us forget that we are Baptists, Methodists, Catholics, Presbyterians or Freethinkers, and remember only that we are men and women. After all, man and woman are the highest possible titles. All other names belittle us, and show that we have consented to wear the collar of authority—that we are followers.

—Robert Ingersoll

* * *

All truths wait in all things: They neither hasten their own delivery nor resist it.

—Walt Whitman

THE MEMBERSHIP ROLL CALL

The price of Freedom is a life of service toward building a better world and is the rent a free man pays for the right to live at peace with his fellow men.

* * *

International science has made the world one neighborhood. Religious Humanism is the foundation upon which it shall be made one Brotherhood. This is a compelling cause, with room for all.

* * *

For \$1.00 you can subscribe to the Humanist World Digest for a year, or send it to a friend. It will be a Missionary toward man's objective approach for his survival here. We would like to have you answer the Roll Call. Also, we will thank you for the names of those you think might like to know about this magazine.

SUBSCRIPTION FORM

Please enter my subscription to the Humanist World Digest foryears at \$1 per year.

(Add gift subscriptions on separate sheet)

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I wish to apply for membership in the Humanist World Fellowship and enclose \$..... to cover annual dues, as indicated.

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Mail to: **HUMANIST WORLD DIGEST**
1011 Heinz Avenue - Berkeley 2, California

INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradi-

cate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

Starr King School for the Ministry
2441 Le Conte Ave.
Berkeley, Calif.